THE PILGRIM

OF

OUR LADY OF MARTYRS

(LITTLE MESSENGER OF THE SACRED HEART.)

XI. YEAR. JUNE, 1895. No. 6.

ABIDE WITH US.

ABIDE with us! Thy presence sweet and holy,
Still let us feel, O fellow-Pilgrim fair!
All day we've journeyed; now our hospice lowly,
We pray Thee share.

Thy voice full oft upon the way of danger,
A joy unto our fainting spirits lent.
Abide with us! for day, O gentle Stranger,
Is now far spent.

Abide with us! Soon will the night-winds carry
Their chilling dews: go not Thou further on.
Beneath our roof, we humbly beg Thee, tarry
Until the dawn.

'Twas thus of old, their Master undiscerning,
The two disciples hard by Emmaus' gate,
Their hearts enamored in their bosoms burning,
Did supplicate.

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O Friend Divine! so long my steps attending,
My fellow-Pilgrim o'er life's lonely way,
The evening comes, and low before Thee bending
Thus do I pray:

Abide with me! Life's ray is dimly sinking,
And sombre shades are falling thick and fast.
Dissolving death, each tie of earth unlinking,
Comes on at last.

Abide with me! The night is lone and dreary;
But safe with Thee, upon Thy bosom blest
I'll lean and trust: till, like a child a-weary,
I sink to rest.

St. Mary's, Vigo County, Indiana.

OUR LADY'S SHRINES.

IT is true that we have not many shrines of our Lady, in the United States, renowned for miracles and pilgrimages; though we have some that are ancient, at least as ancient as a Christian shrine can be in the new world, and of some of them accounts appear from time to time in our pages.

Happily this does not mean that there is any lack of devotion to our Blessed Lady among American Catholics. Indeed it is likely that there are few countries, if any, in which reverent love and heartfelt devotion to the Mother of God are more deeply rooted in the popular heart, more fervently and fruitfully practised, than in this favored land of which our Lady took possession when Christianity and civilization were first brought to America, across the ocean, in the caravel that bore her own blessed name, the *Santa Maria.*

Then to the territory of the United States "first the Spaniard brought it in his heart as his best treasure for a new life, his best memento of his own old fervent land,"

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wrote the chronicler of Devotion to the Blessed Virgin Mary in North America. "He planted it in the everglades of Florida, on the coasts of Alabama, and bore it with patient perseverance into Mexico, California, Texas, and even Oregon. Then the Frenchman, above all, the loyal and pious Breton, settled Acadia and carried the name and love of Mary through the wild red tribes, to the shores of Lake Superior," and when, in 1673, the Jesuit, Marquette, discovered and explored the "Father of Waters," the name he gave it was the "Immaculate Conception."

Everywhere those Catholic pioneers proclaimed the name and the devotion so dear to Catholic hearts, and left memorials of their faith in the names of the settlements, the chapels, stations, and missions by which they marked their onward course. And though Protestant England did its best to destroy the Catholic settlements and to banish the name of Mary from the land, yet it was an English colony that sailed up the Chesapeake and gave the name of Mary to the state they founded.

Thus our Blessed Lady took possession of the soil for her Divine Son and His Holy Church. The missionaries bore her standard westward from Maryland, and southward from Canada, to the Hudson and the Mohawk rivers, and to the far West. Then, after the Revolution, came the tide of emigration; came the Irishman with his unconquerable faith and his unfailing devotion to the Immaculate Mother whose loving patronage has been the safeguard of the faith and purity which have remained the distinguishing mark and the glory of that devoted race. From the banks of the Rhine came the sturdy, patiently-laborious German, with his memories of the innumerable shrines of Mary that lined the highways and dotted the hillsides of his native land, where painting and music and poetry have made her name and her image a loved and familiar object in every Catholic household.

Thus from North, South and East, the tide of Catholic devotion to Mary poured over the land, and in her own month of May, in 1846, the Fathers of the Plenary Council assembled in Baltimore, in the Land of Mary, solemnly

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elected as Patroness of the United States of America, the Blessed Virgin Mary conceived without sin.

Some of the shrines of Mary erected by these heralds of the faith, have either disappeared amid the many changes that sweep so rapidly over this busy land, or at best have kept only a local celebrity. But a glance at the map will show how numerous they were. Through all the land of the South-west, once held by Spain, the name and the titles of Mary abound; churches by the score are dedicated to the Mother of God. In the PILGRIM for February may be found the story of the sanctuary and pilgrimage of Our Lady of Light, which still remains; and great is the fame of the venerable sanctuary of Our Lady of Guadalupe, the Patroness of all New Spain; her shrines are frequent in all Texas, California, and New Mexico, and the pilgrimages still go on. The diocese of St. Augustine still includes, among its chapels, the old shrine of Our Lady of Milk, where a holy Franciscan Missionary was martyred in 1597. The *Messenger* for May contains an account of another shrine to which devout pilgrimages are made every year and oftener—Our Lady of Lourdes of San Juan.

In 1634, the Catholic colony of Lord Baltimore sailed up the Chesapeake, first called by Christian men, Saint Mary's Bay, and with them the devotion to the Blessed Virgin, expressed in the English language, entered the territory of the United States. St. Mary's City, on St. Mary's River, marks the spot where, on the Feast of the Annunciation of Blessed Mary, they offered the Holy Sacrifice and chanted our Lady's Litany in thanksgiving for their safe arrival. All through the old Catholic colony the name of Mary remains as a memorial of the devotion of these Christian settlers.

Scores of hallowed spots might be mentioned, where the missionaries taught the Indians to chant their Rosary and their Litanies in some rude chapel dedicated to Mary. Then in Pennsylvania there is still Our Lady of Loretto, founded by that holy priest, Prince Gallitzin; and in Indiana that splendid monument of devotion to Mary, Our Lady of the Lake; and hard by the grand cataract of which we are justly

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proud, is another of Mary's trophies, Our Lady of Angels. Closely connected with the early struggles of the American Church is Mt. St. Mary's, "the Mother of Bishops," with its rustic Grotto of our Lady, a name and a memory that have often stirred the heart of many a prelate, priest and layman whose hours of toilsome study were lightened by their consecration to the Seat of Wisdom as they knelt devoutly in that mountain shrine. Quite remarkable, too, is the vast number of churches dedicated under some title of our Lady in every diocese in the land; and prominent among them all, is the glorious title of the patronal feast of the American Church, the Immaculate Conception.

The readers of the PILGRIM will remember the edifying details of pilgrimages to a Wisconsin shrine, St. Mary's Fountain, one of the old Jesuit missions in the Fox River Valley.[1] The township is still called Ste. Marie. Cures have been obtained there by the invocation of Mary Immaculate and the saintly Father Marquette, a relic of whom rests in the fountain blessed by him more than two centuries ago.

But the name most familiar to our readers is that of Our Lady of Martyrs, the shrine at Auriesville, on the "Hill of Prayer," in the lovely Mohawk valley, the spot consecrated by the martyrdom of Father Jogues and René Goupil. As the PILGRIM gives monthly reports of this shrine, it need only be recorded here that the pilgrimages have been growing steadily in frequency and in numbers, and that remarkable spiritual and temporal favors have been obtained by many who invoked with faith our Lady and the blessed martyrs. May this increase of prayer and faith bring to us, and that very soon, the favor of such miracles as will make our shrine a place of national pilgrimage—for it is a truly American shrine—and bring about the canonization of the heroic Father Jogues and of his angelic companion, René Goupil!

How shall we obtain from heaven the favor of possessing consecrated sanctuaries in which the spirit of faith and piety may be stimulated, from which graces may be poured abroad

1 The PILGRIM, February, 1893; January and July, 1894.

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over the land until it is all won back to Mary and to the worship of Mary's Divine Son? "If people would only pray fervently enough," writes a correspondent, "miracles would not be wanting . . . faith and prayer, the prayer that obtains the grace of faith, and the faith that obtains the grace of healing; these can do all."

There is devotion enough to Mary among our Catholic people to warrant hope. There is even a tendency to something like pilgrimages, on a limited scale, to sanctuaries of our own making. Witness the noticeable devotion of our people during the month of May. It is universal. Every cathedral, parish church, chapel, college and convent, every remote mission station, has an altar specially decorated during that beautiful month; there are solemn ceremonies, sermons and processions, and the number of worshippers is a surprise to many. A wonderfully large proportion of our churches and chapels stand as so many shrines and as prominent witnesses of devotion to our Lady, by the very names they bear. The devotion, then, is sufficiently deep and wide-spread. Let us look to the cultivation of the faith and fervent prayer, such as are witnessed at Lourdes, and we may hope to have our sanctuaries as rich in fruits of grace and healing and conversion as any in the old world.

THE CLASS ALTAR.

BY REV. A. C. PORTA, S.J.

THE old college clock had just struck ten. Mr. Parrott's boys slept as only boys can sleep after a full holiday. Going noiselessly around the dormitory the Prefect extinguished all the lights, save that of the flickering night-lamp, which, as he had often told his boys, is the image of the all-seeing and ever-watchful eye of God. As his youthful charge had been rather noisy before going to bed, Mr. Parrott knew from experience that no nocturnal mischief had been planned during the day.

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A dormitory in a boarding-college is not unlike a *dormant* volcano. The approach of an eruption is not always preceded by rumblings and earthquake shocks; indeed the most tremendous volcanic explosions have taken place without any previous perceptible disturbance in the elements, and generally after long intervals of perfect quiescence. The same laws govern the eruptions which at times take place in a boys' dormitory, and the greater the preceding calm, the more violent the explosion. When forty or fifty boys have asked no permissions; when they have all prolonged their night prayers; when they have *leaped* into their beds with unusual recollection, then may the Prefect expect to be aroused suddenly in the night, unless indeed it be on the eve of a general communion day.

Anticipating a well deserved and much needed rest, Mr. Parrott retired to his room, and knelt at the foot of his bed to recommend his boys to Mary their Mother, and to their guardian angels. He had just finished a Hail Mary, when he heard what he thought was a smothered laugh. He arose and noiselessly approached the door which communicated with the dormitory. Peering into the gloom, he listened. After a minute or two he heard the same noise, and tried to locate it (which by the way is no easy matter). For if "distance lends enchantment to the view," it is also very apt to mislead us in our judgment of persons and things. At first Mr. Parrott could no more have told you which one of his boys was laughing, than the leader of an orchestra could tell you which one of his forty violins is playing a sharp instead of a flat. After the third repetition of the sound, Mr. Parrott knew the quarter whence it proceeded. Calling to his aid the process of elimination, (a process which plays a great part in a Prefect's varied life), he came to the conclusion that the night reveller was Master Tom Fitzsimmons, one of his Latin scholars, and the most mischievous boy in the College. He therefore stealthily approached the bed, and giving the pillow a sudden jerk, he said in a low, but decided tone:

"What's the matter now? What are you laughing at this hour of the night? Do you wish to be kept up to-night,

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or are you anxious to get up to-morrow morning at half-past four?"

This last proposal gave Tommy's nerves a terrific shock; for if there be a punishment that a boy fears, it is undoubtedly that of an early rising.

"I—— I—— I'm not laughing, sir. I—— I—— I'm crying, sir."

"Crying!" exclaimed Mr. Parrott in a conciliatory tone. "Why, what's the matter, Tom? That bad tooth, I suppose."

"No, sir; that tooth is all right. Jimmie Mac pulled it out for me to-day with one of his fiddle strings. I'm not sick, either; but then you'll know what's the matter with me when you correct my Latin exercise."

"Well now, Tom, be a man. Say a 'Hail Mary,' for the souls in Purgatory, and you'll soon fall asleep. Good night."

"All right, sir. Good night."

Mr. Parrott returned to his room and immediately took up a bundle of fool's-cap paper. The first sheet bore in large characters the name of Thos. Fitzsimmons, Esq. Mr. Parrott glanced at it and then burst out laughing. It was a Latin theme—a few English sentences to be done into Latin—the first sentence was: "Dear mother, I am well." Tommy, by far too slavish in the use of his dictionary, had rendered the sentence by: "Carus mater, ego sum *fons*." After a hearty laugh, Mr. Parrott took up the paper again, and after reading a few more sentences that were no better than the first, he came to the following note:

Dear Teacher.

I tryed hard to make the sentences, but I couldn't find halt the words in my crazy Dictionnery. Besides I don't want to study Latin. I don't see the use of it. Unkel Jim says it is a dead tounge and good only for priests. I will never be a priest because I haven't got the head for it, and my father don't want me to. I want to be a confeccionar or an injineer. I am going to write home to join the Comercial Coarse. Hopeing that you are well and that you won't punish me, I remain your devoted schollar.

Thos. Fitzsimmons, Esq.

Having read the note, Mr. Parrott crept noiselessly to Tommy's bed in order to console him; but the suffering

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souls of Purgatory had rewarded their little benefactor. Tom was sound asleep.

* * * * *

It was study time. The boys had scarcely sat at their respective desks when Tommy Fitzsimmons was seen busy with pen and paper. From the boy's furtive and frequent glances at the Prefect's desk, Mr. Morton concluded that Tommy was writing a note to one of his companions. After a few minutes, our young scribe heaved a long sigh of relief; he wiped his pen, first on his blond hair, and then on the left sleeve of his gray coat. He then carefully folded the communication and buried it in his catechism. (Boys generally make use of their catechism when they wish to pass a note *with permission.*) He then held up the much-abused book in his left hand, while the index of his right was pointing at Jim Gooseberry who sat in front of him. Mr. Morton smilingly bowed his head, and forthwith the book was dropped on Jim's desk. It did not take the latter a long time to discover the note, for by a previous agreement, all surreptitious communications were to be found on the same page. After *watching his chances*, Jim dexterously slipped the note on his lap, and a minute later took it up again. While his lips moved rapidly and his eyes were apparently fixed on Yenni's Latin Grammar, Jim read the following message:

Mr. Jim Goosebery, Esq., 3rd Bench N.W.

Junior's study-hall.

Dear Jimmie: The fellers of our class are going to put up an alter in the class room to the Sacred Heart for the month of June. And I am takeing up a colection we have already enough money to buy a stachew and a silver heart, now we want some more money for candels and artifishal flowers, can't you chip in a quarter the Sacred Heart will pay you back. We will put your name on a peace of paper and put it in the heart around the neck of the stachew, and then you will get what you ask for. I am going to ask for a good head for Latin and Jimmie Mac is going to ask for his mother to be cured and all the other fellers are going to ask for something or other. Yours

Tom Fitz, Esq. secretery of the Sacred Heart's
alter's fond's little boy's club.

N.B. I have written home to tell my mother to send me $5 insted of a box for my birthday, I will spend it for the alter.

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Having read the note, Jimmie Gooseberry paused for a few moments. Then with a smile or rather a sneer on his thin lips, he penned the following answer to his begging correspondent:

Mr. Thos. Fitzsimmons, Esq., 4th bench S.E.

Dear Sir—Yours at hand. I don't want to play hipocrypt like you, besides I have no money, you better keep your money and buy a spelar, an english Grammar and a Geography, you don't know nothing about how to spel and the apostrophy and the s, and you don't know the North from the South.

P. S. Your allways takeing up collecions, your the smallest boy, the biggest hipocrypt and the greatest noosance in the yard, if I was President of this Colledge, I would stick you on a postal card and send you home by male.

Yours, Jim Gooseberry, Esq.

The writer found his note so exquisitely funny that he went into convulsions with laughter. And the better and more securely to enjoy the full rapture of his triumph, he buried his head in his desk. Far different were the feelings of Tommy. On reading the note, his indignation was greatly aroused. What he felt most was the epithet of hypocrite, for dissimulation was an element absolutely foreign to his frank and impetuous character. A dark shadow swept across his pale cheek, and his deep blue, restless eyes expanded and assumed an unusual lustre. The blood so tingled and boiled through all his veins that, for a moment, he felt as though he were in a furnace. His first impulse was to hurl his ink-stand at the head of his insulting correspondent. He succeeded, however, in partly controlling his feelings. He took pen and paper, and with a hand trembling and shaking with repressed emotion, he indited the following note which he boldly deposited unfolded on Jim's desk:

Old miser Goose. You know what you are when you say that you haven't any money, keep your old money we don't want it, if we bought candels with it, they would burn down the alter and the Colledge. You better buy a prayer book and a book on polytness. You don't know *anything* about your relijion and good manors our collared cook at home could teach you. You think you are awful smart because you can write Latin sentences when you quit school you won't have enough sense to sell noosepapers. You are a gaspipe.

Goodby miser Goose,
Thomas Fitzsimmons, Esq.

N. B. There is no danger of the President sending you home by *mail* (*male* means a man), he would be sent to the Penitenciary if he was to try

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to, you know the Goverment don't allow bad pikchurs to go by *mail.* it you want to fite bad allright, but not during the month of June.

* * * * *

On the first day of June, the boys of the Third Grammar class were warmly congratulated by their Professor on the richness and beauty of their class altar. "The President," added Mr. Parrott, "has said publicly in recreation that your altar is by far the prettiest in the College." Whereupon all the boys, with the exception of Jimmie Gooseberry, looked at Tom Fitzsimmons and clapped their hands.

On that same day, Tom was unanimously elected sacristan, an office which he subsequently filled with great earnestness. An altar society was immediately formed, whose members were to assemble daily in the class-room during the noon recess. The object of such meetings was not indeed *to gossip* (as is too often the case with members of such societies), but to polish candlesticks, dust flowers, beat carpets and trim candles. One day Jim Gooseberry spoke disparagingly in the yard of the "young ladies' altar sodality," as he sarcastically termed the newly founded society. Unhappily for him, Jimmy McGarr heard the remark, and his clenched fist came into violent contact with the nose of the impudent scoffer. Two minutes after, Brother Frescotti, the infirmarian of the College, was busy painting with iodine the bridge of the afflicted feature. The following day Freddie Watterson, the wag of the yard, said that a member of the Altar Society had very much *altered* Jimmie's nose—who, he thought, would never get over it, because his *bridge* was broken.

At the very first meeting of the Society Tom moved that all the meetings should *wind up* with a short prayer to the Sacred Heart. The motion was seconded by all the members speaking at once. And as Jimmy McGarr was acknowledged by all to be the best English scholar of the class, he was unanimously chosen to compose the prayer *out of his own head.* "Write it so," put in Tom, "that each one of us will have a chance to come in and ask for what he wants; and mind, none of your big words."

"All right," replied Jimmy, "I will make it simple and write it so that you'll all have a show."

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The following day, five minutes before the meeting adjourned, Jimmy McGarr produced a neat card on which was written the much talked of and anxiously expected prayer. After a few preliminary remarks and minute instructions about the time, the way and the order each one should *come in*, they all knelt down before the altar, and in clear and fervent tones, Jimmy read the following prayer:

"O Sacred Heart of Jesus, the great friend of boys, behold us six prostrate before your statue which we have bought with our own pocket money to honor you during your month of June. In return, I, Jimmie McGarr, ask you to cure my mother, and to protect and bless our teacher and all the class. Amen." He then made a sign to Tom.

"In return, I, Tom Fitzsimmons, ask you to give me a good head for Latin and to convert that boy with his name on that piece of paper which I put in the silver heart. Amen."

"In return, I, Charles O'Leary, Jr., ask you to cure my Aunt Jane, and to succeed in my studies. Amen."

"In return, I, Gaston Straub, ask you to make a good boy of me and a good Catholic of my father. Amen."

"In return, I, Gus Crannell, ask you to correct my bad temper and that of Sister Jennie. Amen."

"In return, I, Willie Tuttle, ask you to never commit a mortal sin, and to become a priest. Amen."

The prayer was pronounced by all an immense success, and they all warmly congratulated the author.

It is needless to say that He who has said: "Ask and you shall receive," and who has thus bound himself by His own word to grant every favor which we may ask of Him, heard the fervent prayer of those innocent boys.

At the end of the month, Tom, who heretofore thought he was doing *splendid* when he got fifty marks for his Latin exercises, had reached the high number ninety-two out of a possible hundred. Jimmie Gooseberry (for it was he whose name Tom had put in the silver heart), had joined the Sodality of the Holy Angels, and had resolved to approach the Sacraments every week.

Willie Tuttle had wonderfully improved in his conduct and was now giving unmistakable signs of a religious vocation.

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Gaston Straub had received a letter from his mother in which she said: "Father went to Communion yesterday June 28th; it is the first time in thirteen years."

Charlie O'Leary sent three first prizes to his aunt who was now completely cured.

As for the irritable and passionate Gus Crannell, he had within the last month so smoothed the roughness of his temper that he not only was no longer subject to violent outbursts of rage, but he no longer showed even those inequalities of humor which formerly were so frequent and brought on by the slightest occurrence or the commonest word. Speaking of the wonderful change, our wag, Freddie Watterson said: "It may be impossible to square a circle, but it is most certainly possible to round a square. You have only to knock off the corners as Gus Crannell has knocked them off his temper. Why, before the month of June that fellow's character had as many corners as a dodecahedron, (that's geometry, Tom), and now it is as round and nice as pie."

Finally in answer to Jimmy McGarr's prayer, he heard from home that his mother was now convalescent. Mr. Parrott also announced in class that since the beginning of the month of June he had noticed a marked improvement in the studies, as well as in the conduct of his boys. He concluded his remarks by saying: "I am sure, boys, that this two-fold improvement is all owing to your great devotion to the Sacred Heart."

"Yes, sir," exclaimed the irrepressible Tom, "and also to Jimmy Mac's beautiful prayer. Really, Mr. Parrott, I think it should be printed and pasted in all the prayer-books. That's a prayer in which you've got a chance to ask for just what you want, and you get it too, you bet!"

The Annual Pilgrimage to Lourdes will leave New York Wednesday, July 10, 1895, by the Red Star Line Express Steamer, "Westernland," under the auspices of the Fathers of Mercy. The Very Rev. Victor Saillat, Provincial, and the Rev. W. Smith, S.P.M., will accompany the pilgrims. The itinerary which is under Cook's management, will be given in full in this month's *Messenger*.

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THE CONFRATERNITIES.

BOYS' SODALITIES.

In our March number we quoted from the Irish *Messenger* a touching appeal for "Our Boys"—the neglected working-boys of the towns and cities—from "A Wexford Lad," and a confirmatory letter from a "A Priest," who urged the formation of sodalities for the spiritual benefits of such boys. Very much to the purpose is the following letter from "A Priest," who has been at this work for some years, Father George Quin, S.J., of St. Joseph's Church, Troy, N. Y.

"I was very glad to see, in the March PILGRIM, a plea for sodalities receiving boys over thirteen years of age. I am persuaded that this very important work could be accomplished in every city, if priests could only come to understand how easy it is when followed on certain lines. I have all kinds of boys. They are all being trained to temperance through total abstinènce, and to the frequentation of the Sacraments. It seems to me now that our boys are like wax that can be moulded at will. I am not writing this in a boastful spirit, but as a lamentation; for our success here makes me restless with the thought that the same results might be obtained, and ought to be obtained, in every city."

How well this Sodality works may be gathered from a notice more than a column long, which appeared lately in a daily paper—Protestant—published in Troy. Under the heading "A Boys' Sodality Doing a Deal of Good in South Troy," the writer says: "'Father Quin's Boys' is the popular name of a society in St. Joseph's parish, which marks wonderful progress in the difficult task of boy training and meets with unqualified parental and public approval. It is a truly religious organization, unique in character, and interesting as a purely social study.

After a compendious history of the formation and development of the Sodality, the writer continues: "The first lesson taught the Association was public order; and they preserve it wonderfully. The former ring-leaders acted voluntarily as regulators, and the change of behavior was sudden and

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remarkable. Interest in the association was next quietly encouraged. Short prayers and long hymns were introduced, and the boys were all permitted to join in the singing. This was a physical treat, begun in noise and ending in real music.

"After its successful début, the association became the all-absorbing interest of the boys in the parish. Every boy wanted to be in it, even young Protestant lads pestering their parents for permission to join. An alliance with the Diocesan and the National Total Abstinence Union was formed, and delegates to State and National conventions were chosen. Divisions with officers and banners were created, parades were organized, an annual procession and an annual field-day were instituted, badges and hymn-books were procured; all rules, except financial requirements, were rigidly enforced, and a fine organization was rapidly perfected.

"Passing St. Joseph's last Wednesday evening, I heard a grand chorus of mellow, boyish voices. Attracted, in spite of a desire to hurry on, I entered and found the centre of the church filled three-quarters back with rows of young choristers. They were 'Father Quin's Boys,' presenting a fine appearance, and singing with splendid power and sweetness the hymns they have so readily and perfectly mastered. They numbered fully six hundred boys. After the exercises the pews were emptied with military precision. Row after row fell into line, forming divisions in every aisle without a break, and they filed out of the church in better order than is ever displayed by their elders. I came away musing on the possible spread of this model society into every parish in the city."

Passing from boys to young men, here is an encouraging item taken from the Church Calendar and Sodality Bulletin of the Holy Family Church, Chicago: "Rev. Thomas Ewing Sherman, S.J., gave one of the most successful missions ever given to the Young Men's Sodality of the Holy Family parish. The gallery, the aisles, the communion steps, the sanctuary even to the altar steps, were packed with young men every night. Three hundred and twenty-six new members applied to join the Sodality the last night of the Mission. Fully twenty-three hundred young men

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received Holy Communion Sunday morning. The Friday and Saturday before, several hundred others went to Communion at six o'clock Mass. . . . If all the applicants from the last Mission made their act of Consecration, there will be one thousand three hundred and eighteen young men in the Sodality."

Recent Aggregations.

Diplomas of Aggregation to the Roman Prima Primaria Sodality have been sent to the following places:

Sault Ste. Marie, *Mich.*, St. Mary's Church (two aggregations); *Billings*, *Mo.*, St. Joseph's Church; *Philadelphia*, *Pa.*, House for Industrious Boys; *New York City*, Church of the Holy Scapular of Our Lady of Mt. Carmel; *Adams*, *Mass.*, Church of Our Lady of the Seven Dolors; *Collegeville*, *Ind.*, St. Joseph's College; *South Omaha*, *Neb.*, House of the Good Shepherd; *Hartford*, *Conn.*, St. Joseph's Cathedral; *Texas*, *Md.*, St. Joseph's Church; *Leavenworth*, *Kansas*, Church of the Sacred Heart (two aggregations); *West Oakland*, *Cal.*, St. Patrick's Church (two aggregations); *Wyandotte*, *Mich.*, St. Patrick's Church (two aggregations); *Lenni*, *Pa.*, Church of St. Francis de Sales; *New York City*, St. Joseph's Orphan Asylum, (two aggregations); *Cold Water*, *O.*, Church of the Holy Trinity; *San Francisco*, *Cal.*, St. Peter's Church; *Erie*, *Pa.*, St. Michael's Church; *Salt Lake City*, *Utah*, Church of St. Mary Magdalen; *High Ridge*, *Chicago*, *Ill.*, St. Henry's Church; *Sauk Centre*, *Minn.*, St. Paul's and Our Lady of the Angels (two aggregations); *Exira*, *Iowa*, Church of St. Bonifacius; *Dubuque*, *Iowa*, St. Joseph's Convent; *Huron*, *Ohio*, St. Peter's Church; *Chicago*, *Ill.*, Church of St. Mauritius; *Manhattanville*, *N. Y.*, Church of the Annunciation; *Lenox*, *Mass.*, St. Ann's Church; *Wichita*, *Kansas*, Convent of the Sisters of Charity; *Kellyville*, *Pa.*, St. Charles Borromeo's Church; *Cornwell's*, *Pa.*, Convent of the Sisters of the Blessed Sacrament; *New Castle*, *Del.*, St. Peter's Church; *Emporia*, *Kansas*, Church of the Sacred Heart; *Washington*, *D. C.*, Gonzaga College; *San Jose*, *Cal.*, St. Mary's Church; *San Antonio*, *Texas*, St. Louis College; *Girard*, *O.*, St. Rose's Church.

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SHRINE NOTES.

The first signs of spring were just beginning to appear as I drove up the tow-path from Amsterdam to Auriesville. Here and there the willows were putting out their tender leaves and the grass was springing up in fields that were richer in soil than others. The air was balmy like that of a summer day.

There was no passing on the canal, for the water has not yet been turned in. A few repairs were being made, but only very urgent ones; for the days of canals in this part of the country is passed as the railroads have superseded them. Long trains of cars laden with grain rushed by on either side of the Mohawk, for prices have been lowered to induce traffic before the canal opens.

After an hour's drive the Shrine came in sight, and in a few minutes we are kneeling at the feet of Our Lady of Martyrs in her lonely little Sanctuary. By a happy coincidence, the five hundred trees to be planted in the Shrine domain had arrived that same morning, so the work of setting them out began at once. There is a row of choice maples around the entire property. An avenue with a double line of trees starts at the Mission Cross, encircles the hill and ends at the Calvary. Another double row leads from the gate up the hill to the Cross. There are also single rows across the brow of the hill and around the Shrine. There will be clumps of ornamental trees, weeping willows and cut-leaf birches in different parts of the grounds. As the maples are quick growers we hope to have shade in a few years, for the trees are already ten feet high. The view was as

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enchanting as ever; there is so much variety that one never wearies of it.

There is much speculation about the prospect of a summer hotel to provide for pilgrims, either as transient or permanent boarders. Apart from devotion the attractions are great in the natural beauties of the Mohawk valley. The very fact of its being so out of the way is an inducement for those who wish to spend a quiet vacation. Our Lady of Martyrs will draw many to the spot hallowed by its association with those who laid down their lives for the faith at Auriesville, while the gentle Kateri will attract those who prefer the lily to the palm.

A correspondent applied to Our Lady of Martyrs for the solution of a serious difficulty, promising to make an offering to the Shrine and to return thanks through the PILGRIM, if the favor were obtained. The very next day the difficulty was removed.

CONTRIBUTIONS TO THE SHRINE.

S. D., St. Pierre, Newfoundland, for a favor received	$4 00
N. J. B., New Orleans, La.	1 00
N M., Troy, N. Y.	1 00
J. R. J., Edge Grove, Pa.	1 00
M. E., Houston, Tex.	5 00
C. J. W., Altoona, Pa.	1 00
M. A. McE., New York City.	2 00
D. S., per S. F. P., Troy, N. Y.	$1 00
E. R., New York City, for the statue	5 00
M. L. S. H., Buffalo, N. Y, for two intentions.	5 00
"Anon," Ky.	5 00
M. R. C., St. Louis, Mo.	10 00

Acknowledgment is made of the following contributions:

For the Ursulines of the Rocky Mountains.	
N. J. B., New Orleans, La.	$1 00
J. R. J., Edge Grove, Pa,	1 00
For the Nuns of Italy.	
N. J. B. New Orleans, La.	1 00
For the Navajo Indians.	
N. J. B., New Orleans, La	1 00
For St. Ignatius Mission, Montana.	
N J. B., New Orleans, La.	1 00
For the Propagation of the Faith.	
J. R. J., Edge Grove, Pa.	50
A Promoter, Quincy, Mass.	2 50
H O'D, per C. T., Sarnia, Ont., Canada	1 00
C. T, Sarnia, Ont., Canada	1 00
For the Indian and Negro Missions.	
A Promoter, Quincy, Mass.	$ 2 50
For St. Labre's Mission, Fr. Van der Velden.	
T. C. W., Stillwater, Minn.	2 00
For the Mission of Mangalore.	
S. M., New York City.	2 50
For the Mission of Jamaica, Fr. Rapp, S.J.	
M. E. B., St. Louis, Mo.	25 00
M. D., New York City	10 00
For the Mission of Cottayam, India.	
L. T., Aurora, Ill.	50 00
For the Madura Mission, Fr. Baumal, S.J.	
A Promoter, Gesù Centre, Phila., Pa., per Rev. P. J. D.	25 00
M. D, Arden, N. Y.	2 50
T M., Wilkesbarre, Pa.	50

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HYMN TO THE SACRED HEART.

BY. REV. H. K. W., S.J.

HAIL, Sacred Heart! To me in mercy turning.
Heart of my God! I long to praise thy name.
Fount of pure love! O Furnace ever burning,
Light in my heart love's self-consuming flame.
Heart of my Master! Teach me thy way.
Heart of my Saviour! Guard me, I pray.
Heart of my Lover! Bid me to stay
Close to thy throbbings all through the day,
O Sacred Heart!

Source of all grace! How yearnest thou to bless me.
Seeker of Souls! From thy bright throne above,
Stooping to earth—a God-man to caress me!
Lover of men! How few give love for love!
Heart of my Master! I am all thine.
Heart of my Lover! Thou art all mine.
Heart of my Sovereign! King all Divine!
Reign thou wherever the sun doth shine,
O Sacred Heart!

THE LEAGUE IN JUNE.

EVERY day is consecrated to the Sacred Heart of Jesus by a faithful Associate of the League. The Morning Offering has this effect, if any, that it sanctifies our daily actions by uniting them with the prayers of Christ who is in heaven ever interceding for us. Some days we make this Offering more fervently than others; either because some

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new impulse of grace leads us to do so, or because our own needs are urgent. Such days are thus consecrated to the Sacred Heart in an especial manner. By making June a month of such days, we can make it the month specially consecrated to the Heart of our Divine Lord.

The world-wide tradition which has grown up in the Church the past two centuries of making June the month of the Sacred Heart, is due not merely to popular sentiment nor to the arbitrary choice of a few; it is simply a natural observance of feasts and events commemorated in June which are so closely connected with devotion to the Sacred Heart as to make this month the most fitting one for special solemnities in honor of the Heart of Jesus. The feast of the Sacred Heart itself falls in June; Corpus Christi, the feast of the blessed Sacrament, seldom falls before June; the great revelation to B. Margaret Mary, June 16th; and the solemn approbation by the Church of her great work for instituting a feast of the Sacred Heart, another June event, all go to make June, above every other, the month for this devotion. Naturally enough the octave of the Blessed Sacrament, followed by the Feast of the Sacred Heart on the ninth day, suggested the Novena of the Sacred Heart, which is made everywhere nowadays, after the suggestions of B. Margaret Mary herself, and from the observance of so many days within the month, it is but a step to mark every day in the month by some special exercise in honor of the Sacred Heart.

It would seem that in 1834 the practice of devoting a month to the Heart of Jesus was for the first time officially recognized by Mgr. Quélen, of Paris. It is, however, one of those practices that commend themselves so naturally to the Catholic's observance that they need the intervention of ecclesiastical authority not so much to introduce them as to control and direct. Almost every parish and school has its June exercises in honor of the Sacred Heart, and Catholics all give that month to this devotion as they give the month of May to Our Lady. Associates of the League should consecrate June in some special way to the Sacred Heart by following some book of devotions for every day in the

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month of June, by daily Mass, if possible; by renewed zeal for their fellow-Associates, and also for those who are not as yet members of the League. We look to June as a month of grace ; we should also make it a month of merit.

POINTS FOR THE COUNCIL.

The most practical of all points for the Councils which are to map out League work for the month of June is given in this quotation from the June Calendar page of our Almanac for 1895: "The time for fulfilling the obligation of the Easter Communion ends on the 9th. Try to bring all to their duty. No service could better please our Divine Master in the month consecrated to Him." Ordinarily Promoters attempt to induce people to receive Holy Communion once a month. At this season they should leave no means untried of persuading at least their Associates who practise only the 1st Degree to heed this obligation of communicating at least once a year. Whilst working for this, remember that there is a special Plenary Indulgence for Promoters who receive Communion in reparation for the sins of those who neglect their Easter duty.

June devotions, daily exercises in the Church, either morning or evening, and triduums or novenas preparatory to the feast of the Sacred Heart, should all engage the attention of Promoters even before June begins. Directors can do their share by their instructions and by their services in the Sanctuary; but programmes, if there be any, notifications to Associates, the music, altar decorations, and even the attendance, are things the Promoters might well look after as their share of the work, and as a means of making their devotion most practical. Where it is impossible to have public services in the church, it becomes more imperatively the duty of Promoters to urge their Associates to

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show their devotion to the Sacred Heart in June by adopting, if possible, some devout practices for every day in the month, or at least for its special Sacred Heart days, the First Friday, Corpus Christi, its octave, and the feast of the Sacred Heart itself.

The few changes made lately in our Intention blanks need not disturb those who have to count the Intentions at the end of the month. The different forms of blanks now issued by us have all the same items, both on the Intention and on the Treasury page; still, should any Centres hold some of the old blanks, all they need do is to substitute the new items we have added in place of the old ones now obsolete.

Many Promoters want the new Diploma. To obtain one, the old Diploma must be returned to us in every case with a remittance of fifteen cents, the cost of the new design and postage. The May *Messenger* has a very fine reproduction of the original design of this Diploma, smaller of course, than the regular form, issued to Promoters, which is 13 1-2 inches long by 10 inches high. The same number explains the design in detail.

If Promotors have done nothing as yet for the beautiful General Intention of May, "Devotion to the Mother of God and of Men," they should at least, even at this late day, bring it to the notice of their Associates by recommending to them the *Messenger* for May, with its many beautiful things about Our Lady in the illustrated sketches entitled "Our Lady of Zo-se," "Our Lady of Lourdes of San Juan," and its General Intention. The life of the League is in its General Intentions; for this reason we strive to make them the leading subjects of our League periodicals. In June, for instance, the General Intention is "Eucharistic Works." To set forth some of the great Eucharistic Works now commanding the attention of the Catholic world, we have spared no time nor expense in preparing our June number. It will be a Eucharistic number in the strictest sense, and Promoters should make one at least circulate in their bands of Associates.

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A CELEBRATION OF PRAYER.

FOR THE SACERDOTAL JUBILEE OF AN ARCHBISHOP.

The League of the Sacred Heart adopted a very graceful way of celebrating the Jubilee of the Archbishop of Boston. The Immaculate Conception Promoters and Associates made an offering for him of their Communion, prayers and devotional good works. They invited the co-operation of other Centres of the League, and of all, in this loving tribute. Returns of the number of Communions, prayers and other works wherever offered were forwarded to the Director of the Immaculate Conception. A beautifully illuminated scroll, expressive of love for their honored Archbishop and containing a summary of these acts of devotion, was designed and executed by the Sisters of Notre Dame, Roxbury, and presented as a memorial to His Grace. The First Friday, May 3d, was the day selected for this celebration. The B. Sacrament was exposed all day for the veneration of the faithful, and the evening devotions included a sermon by Rev. T. Brosnahan, S.J., Rector of Boston College. On this occasion the middle aisle was reserved until 7:45 P.M. for Promoters, who could obtain seats by displaying their cross. The memorial list was kept open until May 12th in order to include returns from those Centres of the League which may have been unable to offer their Communions earlier.

The following *Treasury* blank was distributed among the Associates:

(Mark the number of times.)

Holy Communions	Stations of the Cross . . . .
Masses Celebrated	Hours of Labor . . . .
Masses Heard	Prayers, Angelus, etc. . . . . . .
Visits to Blessed Sacrament	Various Good Works . . . .
Beads	

Please solicit co-operation of friends. Return, not later than May 12th, to Director L. S. H., Boston College, Boston, Mass.

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PATRONS OF THE MONTH.

B. Mary Ann of Jesus (2d) is an example of how one can live a penitential life at home. Her bed was a plank, her food an ounce of bread in the week; on her head she wore a crown of thorns, on her wasted body a hair-shirt and iron chains; she put little pebbles in her shoes and used a scourge. Though thus severe to herself, to others she was all sweetness. When Quito, her native city, was beset by the plague in 1645, she offered herself as a victim for her fellow citizens. The offering was accepted, and she died at the age of twenty-six. A lily which sprang from her blood has caused her to be called the "Lily of Quito."

S. Clotilda (3d) teaches us how to gain over to Christ infidel relations. Married to the pagan Clovis, King of the Franks, she resolved to gain him to the true faith. In all indifferent matters she yielded to him; she lavished on him her love, and by her Christian virtues she edified him and the whole court. He finally yielded to grace, and at the battle of Tolbiac when on the point of defeat, he cried: "God of Clotilda, if Thou givest me the victory, I will become a Christian." He was true to his word. He and his people, who followed his example, received Baptism.

S. Francis Caracciolo (4th) is a model of devotion to the Blessed Sacrament. From childhood he loved to visit our Lord in the Tabernacle. He founded the Order of Clerks Regular, commonly called Minorites. Their rule is a very penitential one. They always watch by turns in perpetual adoration before the Blessed Sacrament. S. Francis meditated seven hours a day on the Passion and passed most of the night praying, prostrate on his face before the tabernacle.

S. Norbert (6th) was a great reformer. He began the work in himself, then in the clergy, and so in the people. His aim was to make reparation for the injuries offered to the Blessed Sacrament. An impious heretic named Tankelin, had blasphemed the Holy Eucharist. Many apostates, out of contempt, had buried the Blessed Sacrament in filthy places. The Saint rekindled their faith by his burning words

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and obliged them to seek out the desecrated hosts. They were found entire and uninjured. They were carried in triumph to the tabernacle.

S. Margaret (10th) Queen of Scotland, shows us how one can combine the perfect fulfilment of various duties. Her first aim was to advance God's glory. She built churches and monasteries and spread the practice of religion throughout the kingdom. She gave much time to prayer, and by her sweetness and discretion she gained King Malcolm to a life of piety. She was his counsellor in all matters. She took great interest in the education of her eight children. She encouraged arts and sciences. She showed herself a mother to the sick in their homes and hospitals.

S. Barnabas (11th) whose original name was Joseph, was a rich Levite from Cyprus. When converted, he "having land sold it, and brought the price and laid it at the feet of the Apostles." From them he received the name of Barnabas—son of consolation—because of his charity to the poor and suffering. According to Scripture he was "a good man, full of the Holy Ghost and of faith." He was a martyr for the faith by being stoned to death.

S. John Facundus (12th) was so called because born at Saint Fagondez in Spain. He became a hermit of St. Augustine. His life was remarkable for his devotion to Mass. Rising at midnight to recite Matins he would remain after the Divine Office in prayer as a preparation to celebrate the Holy Sacrifice. Our Lord often appeared to him at the altar in glory, and conversed familiarly with him.

S. Anthony (13th) was a Portuguese nobleman. He became a Franciscan and preached to the Moors in Africa. But the martyr's crown was not for him. He concealed his learning and eloquence by undertaking the humblest offices in the community. Our Lord favored him with familiar intercourse, appearing to him as a child. When St. Francis held a general chapter at Assisi, in 1221, Brother Anthony attended, but unknown and neglected. A few months later he was called upon to preach to an assembly of friars, when his eloquence and holiness became evident. He preached with wonderful power and confirmed his words by miracles,

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so that he is known as the wonder-worker. From the place of his death he is commonly called St. Anthony of Padua.

S. Basil (14th) belonged to a family of saints as his mother, sister and two brothers are venerated by the Church. His learning, eloquence, holiness and firmness of character made him a model for bishops. When the secular power tried to require him to admit Arian heretics to Communion, he refused. When threatened by the Prefect, he answered: "He who has nothing to lose need not dread the loss of goods; you cannot exile me, for the whole earth is my home; as for death, it would be the greatest kindness you could bestow upon me; torments cannot harm me, one blow would end my frail life and my sufferings together." "Peace," said the Prefect, "has anyone dared to address me thus?" Basil replied: "Perhaps you never before measured your strength with a Christian bishop."

S. Germaine Cousin (15th) the little French shepherdess, won her crown of holiness by the practice of patience. Persecuted at home, she found her only joy in Holy Communion, in which strength was given her to bear her heavy cross. She loved to gather little children round her and tell them about our Lord and His Blessed Mother.

S. John Francis Regis (16th) is famous for his mission work among the poor mountaineers of Velay. No cold nor snow, nor torrents could damp his ardor for souls. He would preach and instruct all day and then spend the night in hearing confessions. He was so inflamed with the love of God that he seemed to breathe, think, speak of that alone, and he offered up the Holy Sacrifice with such attention and fervor that he stirred up by it the devotion of those who assisted.

S. Juliana Falconieri (19th) was the foundress of the Servite Sisters, called Mantellate. She was very devout to the Sorrows of Our Lady, and much given to meditation. She was often rapt in ecstasy. When wasting away with disease her only lament was that she was unable to receive Holy Communion. At the hour of death she begged to see and worship the Blessed Sacrament. The Sacred Host was placed on a corporal laid on her heart. She instantly

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expired and it disappeared. After death the form of the Host was found stamped on her heart in the very spot upon which it had been placed.

S. Aloysius Gonzaga (22d) is famous as the Angelical Youth. Rank, riches and honor he despised. His one aim was union with God. This he attained in an extraordinary degree. As a religious he was the model of all virtues, especially of holy poverty, humility and obedience. He is believed to have never lost his baptismal innocence. He volunteered to nurse the sick of an epidemic in Rome when he was a student. He died of the distemper when he was in the twenty-fourth year of his age, on the octave of Corpus Christi as he had foretold.

S. John Baptist (24th) was sanctified before his birth. Our Lord says of him: "Amen, I say to you, there hath not risen among them that are born of women a greater than John the Baptist." "He (Christ) must increase and I must decrease," says John. He was but the "Voice" to proclaim the Kingdom of God and point out the Lamb of God who taketh away the sins of the world.

SS. Peter and Paul (29th) the two great Apostles of the Jews and the Gentiles, lie in death side by side in their magnificent shrine in the Vatican Basilica. In vain do heretics try to put St. Paul in opposition to St. Peter. They were united in faith, in preaching, and in martyrdom on the same day, though in different spots and in different ways. St. Paul, being a Roman citizen, was beheaded, while St. Peter was crucified, and, by his desire, with his head down.

I WOULD that my chosen ones were persuaded of this truth—that their prayers and good works are very pleasing to me when they serve me at their own expense. Serving me at their own expense consists in this: that when they experience no feeling or relish whatever in their devotions, they go on notwithstanding, faithfully performing their prayers and spiritual exercises to the best of their power, trusting that my goodness will accept them all in good part.—*Our Lord to St. Gertrude*, *Directorium Asceticum*, Vol. I.

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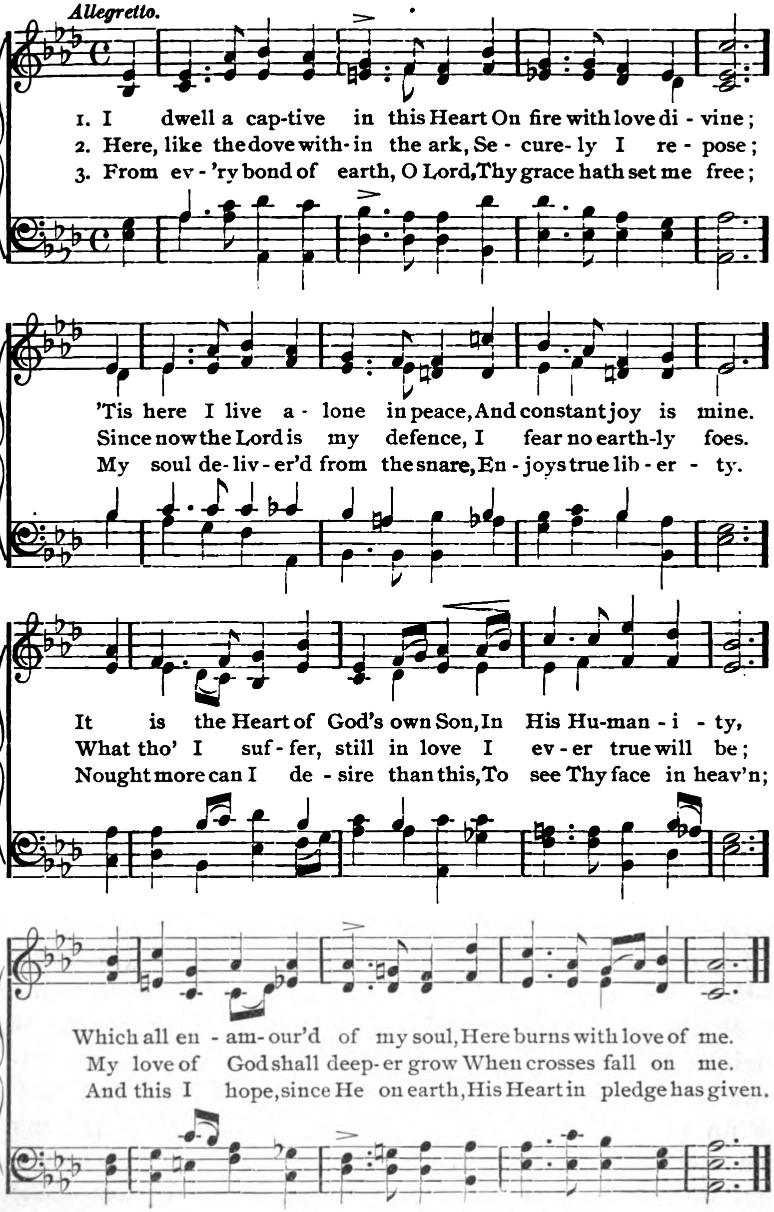
I Dwell a Captive.

From St. Alphonsus. Rev. F. M. De Zulueta, S. J.



NEWS FROM LOCAL CENTRES.

——A letter from St. Clement's Centre, West Duluth, Minn., informs us that the unusually good attendance at the Forty Hours' Devotion, just closed, was one of the good effects of the League. It has also created a new and vigorous interest in parish work, which did not exist three years ago when the League was established. The Rt. Rev. Bishop, who preached the closing sermon, and the other priests who took part in the work, exhorted all the members to great fidelity in the practices of the League, which has wrought wonders in the parish.

——The Rev. Local Director of St. Lawrence Centre, Monett, Mo., writes that "though the League of the Sacred Heart was established here only four months ago, it has already grown into a large Centre. It began with seven Promoters, but new ones must now be appointed on account of the rapid growth of the League. Many practise all the Degrees, and a very large number receive Holy Communion on the First Friday of each month. The Holy Hour is also kept by almost all the members; the Blessed Sacrament is exposed during the whole hour, and an appropriate sermon is preached. The attendance is always very large."

——In St. John's Centre, Indianapolis, Ind., writes a faithful and earnest Promoter, "the League is prospering, the number of Holy Communions has increased wonderfully, and the good effects are noticed by all. It makes us wish that every parish in the country had the League established."

——St. John's Centre, East Albany, N. Y., reports that "the League was established in last November, and at the first call for Promoters 115 presented themselves, 33 of whom were young men. At the first Reception 900 received Badges and Certificates of admission; since then, through the earnest efforts of the Promoters, 1,100 more have been enrolled, making 2,000 in all, of whom 1,724 practise the Second Degree. The children's League, under the charge of the Sisters of Mercy, numbers 210, who all practise the Second Degree. The Councils are held regularly and are well attended. The Rev. Local Director gives an instruction on the Intention for the month, the Leaflets are distributed and reports received. We hope soon to have the whole parish enrolled."

——From Urbana, O., we learn that "on the evening of the First Friday of April, before Benediction, three new

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Promoters were consecrated and four more are on probation. The Promoters formed themselves into bands and offered perpetual Communion of Reparation, from the last Friday in March till Holy Thursday, for the tepid Catholics who neglect their Easter Communion."

——Of St. Cecilia's Centre, Kilbourn City, Wis., the zealous Pastor writes that the Centre is growing and those already enrolled practise all the Degrees, though it is a new Centre. "I see that the Sacred Heart helps my poor people. When the League was first established, I immediately perceived a great change, and when, at the end of January, we had a mission, I saw so many, I may say all, reconciled with God. Attendance at Mass, Confession, and Communion grows every day, and nearly every Friday we have a number of Holy Communions of Reparation. We shall not cease working, for I feel that it is the League of the Sacred Heart that will save my people."

——At Pass Christian, Miss., "on the First Friday of April, seventy-five new members received their Certificates and Badges. They had all received Holy Communion at the Mass. Among these there were several who had not made their Easter Communion for two or three years."

——The Rev. Local Director of the Immaculate Conception Centre, Cleveland, O., reports a large increase in membership and in First Friday Communions. This Centre has imported and presented to the Church a beautiful life-size statue of the Sacred Heart.

——Letters have been received from the Cathedral Centre, Fort Wayne, Ind., where the League "is doing very well, the Cathedral is crowded at the devotions;" also from Exira, Iowa, and Abilene, Tex., struggling country missions, in which the scattered population gathers into the League and to First Friday Communions with most edifying fervor and regularity. The report from the Sacred Heart Centre, Worcester, Mass., is that "the good work still goes on splendidly, Perpetual Communion Bands increasing every day."

——Millville, N. J., a Centre very recently established, announces "a great favor granted through the mere recital of the Morning Offering and Rosary Decade. A person who had for years been estranged from the Church and had brought up a large family in the same condition, was induced by a Promoter to make the Morning Offering and to recite the Decade. A few days later, being taken ill, though surrounded altogether by Protestants, she called for

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the priest and made her peace with God. The work of the League is quite noticeable here, especially in the increased number of those who come to Holy Communion."

——In the Centre attached to St. Ignatius Church, San Francisco, there are about 5,000 Associates. Among the two hundred Promoters there are thirty men who are zealous for the Third Degree and the Treasury. There are thirty weekly Bands of Perpetual Adoration; four of them are made up of men and there will soon be more. The Communion of Reparation, the attendance on First Fridays, and Bands for Adoration are all increasing steadily, and so is the habit of wearing the Badge. One hundred and twenty new Promoters were received in this Centre, Friday, May 3d.

OBITUARY.

We recommend to the prayers of our Associates the souls of Rev. M. A. Finn, Leavenworth, Kans.; Sister M. Alberta, convent of Notre Dame de Lourdes, Rochester, Minn.; Omega Thomas, Fancy Farm, Ky.; Mrs. Ann McKenna, St. Peter's Centre, Philadelphia, Pa.; Anna Connor, Oakland, Cal.; J. C. Lalor, St. Lawrence Centre, N. Y.—*May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace.*

A DIRECTOR'S THANKSGIVING.

HOLY ROSARY RECTORY, NEW YORK,
April 17, 1895.

REVEREND DEAR FATHER:

I wish to tell you of a remarkable conversion up here through the prayers of the League. A young man, aged twenty-five, bad since he was ten years old and absolutely without any faith, was visited by me at the request of his mother.

I never yet in my experience as a priest met a man with such hatred in his heart for Christ and His holy faith. He used to spit on the crucifix and demanded of his mother to have it thrown out of the window. I went to him time and time again and was about to give up in despair, when I thought I would recommend him to the prayers of the League at the public meeting on the First Friday of March. I did so, but no apparent result was obtained. We prayed so much that I suppose the Sacred Heart got tired of our importunities, for, wonderful to relate, on Good Friday, of all days, the unfortunate young man, who up to the very day before was just as he was in the beginning, without any urging, for, in fact, all his family were tired of urging him, suddenly asked his mother to send for me. You may imagine how I ran. The poor fellow made his confession, received all the Sacraments, and kissed with every symptom of love and contrition the very crucifix which before he wished thrown from the window.

I promised to have the conversion published in the *Messenger*. Will you please have it done, for I consider it a very remarkable case? The young man is not dead yet, but is willing to die now as a reparation for his sins. Very faithfully in Christ, F. H. WALL.

REVEREND DEAR FATHER: APRIL 18.

The young man I wrote to you about this week died to-day a happy death. Thanks to the Sacred Heart of our Dear Lord.

Very faithfully in Christ, F. H. WALL.

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GENERAL INTENTION FOR JUNE, 1895.

Recommended by His Holiness, Leo XIII., with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

Eucharistic Works.

IN this month of June occur the two great Feasts of Corpus Christi and the Sacred Heart. Our prayers and good works, therefore, could not be more appropriately directed than to the furtherance of Eucharistic Works.

Foremost among these comes everything connected with the *Holy Sacrifice of the Mass.* If people understood and realized more fully the enormous benefits from assisting at Mass, only grave reasons would ever cause them to absent themselves either on Sundays or holy days. As for *daily* attendance at Mass it is very uncommon, though many could avail themselves of the privilege without neglecting any duty.

Next to assistance at the Holy Sacrifice comes *Holy Communion.* Certainly the number of frequent communicants is on the increase. But in every parish many are to be found who never approach the Holy Table at all. Nor must we restrict our attention merely to the receiving of Holy Communion, but must extend it to the idea of *reparation*, which is proper to the League devotion of the First Friday.

Another Eucharistic work is that of *adoration*, commonly practised by Associates during the hours of Exposition. The King is enthroned and holds court. How few comparatively appear in His presence to do Him honor. His chosen ones, therefore, band together to make up by their fervor for the coldness and neglect of others. For this was the Guard of Honor organized; for this those religious Orders of men and women devoted to the perpetual worship of the Blessed Sacrament; for this the Association of Priests-Adorers with their lay associates; for this the members of the Nocturnal Adoration; for this the observance of the Holy Hour.

A most practical turn of Eucharistic devotion is that of the *Tabernacle* and *Altar Societies.* What better proof of love for the Eucharistic King than to provide for the decency and beauty of the altar service.

The June Intention, then, is a most important and comprehensive one. All our energy must be directed to advance the glory and honor of our Lord in the Sacrament of His love by furthering these various Eucharistic works by our prayers, works and alms.

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